

769 back of one of the God's bulls, i.e., one of the *Asvamedha* bulls,
775 bringing provisions and salt to the temple.

Kosgama Bandar is associated with Kosgama, where he lived in the 18th century or earlier. He refused to pay tribute to the king and from his invocation given elsewhere¹ it may be gathered that he rebelled and was betrayed by an adherent whom he trusted. He was captured, tied to a tree and shot to death with arrows. Kosgama Bandar was said to be especially helpful in litigation and in recovering lost cattle, but in fact he is of assistance in all ways.

We may now return to Panikki Yaka, who Mr Parker agrees with us may safely be identified as the spirit of the 16th century "Vedda" chief, Panikki the Vedda. In the same manner as this *yaka* has been remembered and has developed the characters of a Vedda hero, so we believe Kande Yaka and other hero Yaku of the wilder Veddass have arisen, for it is as a mighty Vedda of the old days that the Veddass revere Kande Yaka.

We need only assume that such heroes were unusually successful hunters, stronger personalities than their neighbours, so that their names were held in honour among a people more numerous than their immediate family circle, to see clearly how after their death their names would be continued in memory and their spirits be invoked by those who had admired and feared them, and by their children and children's children. It is entirely in harmony with this view that Kande Yaka should have become the Lord of the Dead, to whom the lesser spirits resort to obtain permission to accept offerings and to aid their still living relatives and former companions.

821 No reverence is paid to the heavenly bodies, and our old Kandyen informant knew nothing of any worship of the sun or moon. He nevertheless agreed that in his youth as at the present day the Veddass would call the moon Hande Deyo or Sande Deyo and the sun Ira Deyo respectively².

¹ "Note on the Bandar Cult of the Kandyen Sinhalese," *Man*, 1909, p. 77.

² We found Deyo to be commonly used for "god," the proper word for which is *deva*, pl. *deva*; but as explained to us by Mr Parker these words are often altered to *deya* and *deyo* and the Sinhalese "always say 'Kataragama Deyiya' or 'Deyiya.' The plural forms are used honorifically with a singular meaning."

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LEGENDS.

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538 There is an extraordinary absence of legend among all groups of Veddās who have not been greatly influenced by Sinhalese. Concerning the origin of men, natural features, and things the Veddās seem absolutely incurious, nor do their songs refer to any of these subjects. There are no stories of talking animals or of how their rock-shelters were formed; they have not even a tale of their own origin. Apart from a few accounts of the origin of particular *yaks* and the deeds they performed (e.g. the pig-hunting of Bambura Yaka) the following two legends were all that we could hear though the most diligent inquiry was made.

The Origin of Fire.

773 There was a man who had fire; he distributed this to animals, trees and stones, but a little remained to him at the end and this he swallowed. His name was Wasawatiya. "We cannot say whether he was a Veddā. Because he swallowed this fire we all get hungry, for we all have fire within us. There were men before Wasawatiya but they could not talk; otherwise they were as ourselves. Wasawatiya made and sent the first dog to those people, and the dog barked at them; so that those people feared greatly and stammering and stuttering began to talk, and the first words were *ballakai, ballakai*—'dog will bite.'" Handuna of Sitala Wanniya was our informant and he also gave the following account of the rainbow.

The Rainbow.

• [824] When there is rain there is a "kind of yellow bow" (rain-bow) in the sky. One of our women made a bow of wood like it and that is all.

How the hill Yakagala came by its name.

The following story was told by Wannaku of Uniche; a variant occurs as a song at Sitala Wanniyā and is given in Chapter xv. Once upon a time two families of Veddās lived

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of the huts in the Morane chena settlement at Henebedda. It was shown us with pride by Handuna who said he was keeping it for his twelve year old son. He told us that in the old days the hollow branches, the homes of colonies of these bees, were frequently kept in the rock-shelters. 231

The ladder with the help of which *bambara* honey is collected consists of a greatly elongated loop of cane, apparently derived from a species of *Calamus*, across which rungs of creeper are stretched. In Plate LV (p. 290) there can be seen, the bottom of the ladder some fifty feet long, used for training the young, hung from the top of the cliff across the face of the rock mass at Sitala Wanniya. In spite of the fact that honey is usually gathered at night the Veddas do not travel or hunt at night and know only two stars by name. One of these is a star or more probably a planet which often appears close to the moon and is called *pantaru* which, we were told, is the name by which the Sinhalese know it. The other named star appears soon after sunset, always in the same place and before the other stars, and is almost certainly Venus; this is called *irabada tarnu*, i.e. "side of sun star." Although the Veddas hunt in the dusk of the dawn the idea that anyone would roam about at night seemed absolutely ludicrous to them (Sitala Wanniya), they roared with laughter at it, "why should one go into the jungle? it would be too dark to see to shoot, besides bears are about, absurd idea," they laughed again, in fact it was quite ten minutes before Kaira had forgotten the joke. 222
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821
[484]
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MASTICATORIES.

All Veddas chew eagerly, but as they can rarely obtain a supply of areca nuts they commonly use instead of these the bark of the *demata* tree (*Gmelina asiatica*) and the *dawata* tree (*Carallia integerrima*). Concerning the other plants that they use as masticatories Nevill says, "They occasionally chew the leaves of several aromatic herbs, particularly *Anisochilus suffruticosus*, a sort of sage that grows on rocks. The areca does not grow wild in the Eastern Province, but Veddas are very fond of the seeds of the lakada bush, *Gardenia carinata*, a 261
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no idols, offer no sacrifices, and pour no libations. They cannot⁷⁸²
be said to have any temples, for the few sticks sometimes erected,⁷⁷⁶
with a branch thrown over them, are, I imagine, simply to pro-^[346]
tect their votive offerings.

They have no system of medicine, though they will accept medi-⁷⁵⁵
cine when given. In cases of sickness they sprinkle water on the⁷⁶⁹
patient, invoking their deceased ancestors to heal him. Some-
times they simply utter the name of spirits as they dance round
the sick man. Sometimes a garland of flowers is offered to the
spirit who has afflicted him.* They believe in the efficacy of
what are called devil dances, but are ignorant of the art of a
Kattadia, or devil dancer. I can find no trace of metempsychosis,^[775]
so universal amongst Buddhists.

I have now described what is the actual religious belief, if it⁷⁷¹
can be so called, of the Veddahs; and it was only by dint of often¹⁷⁴
repeated visits among them, and very careful inquiry, that I suc-
ceeded in obtaining the particulars I have recorded.

But, that at some period of their history they had some know-
ledge of a more "systematised" faith, their charms and invoca-
tions, some of their customs, and the very names they bear, seem
conclusively to prove.

Such testimony is invaluable. For neither the inquirer, whose
zeal may induce him to jump too hastily at conclusions, nor the
people themselves, can distort it, or give it a strained interpreta-
tion. But this evidence all points to something long past, to
a faith once, at least, familiar to them, but now forgotten. At
the least, it indicates a former contact with civilisation, and
proves that they have a history more full of incident than would
belong to a race which was always as barbarous as it is now.†

In their charms the sun and moon are frequently invoked,^[821]
although in their daily life neither luminary is respected.‡

* They invoke the Gal-Yakho, spirit of the rock; Wedde-Yakho, spirit
of the chase; Oompama-Yakho, of whom I have no knowledge; and the
shade of their great-grandmother. They also propitiate "Maha-Yakhhini"
who appears rather an evil personage. It is to her that they offer a garland
of flowers. They describe her as a "foreigner", and say that they know
nothing about her, but acquired their awe of her from the Singalese. The
Weddi-Yakho is known to the Singalese; hunters offer flowers, blood, and
burnt meat to this spirit, before hunting, to secure their success: Oom-
pama-Yakho is known to the Singalese of the Weddingtons, but I do not
think he is generally known to the Singalese.

† Vide Tennent's account of the Veddahs, especially vol. ii, part iii, chap.
ix, p. 441-2. "They have no knowledge of a God, nor of a future state, no
temples, no altars, prayers, or charms; in short, no 'instinct of worship'
except, it is reported, some ceremonies analogous to devil worship."

‡ This occurs in several charms. The following (which, though not⁷⁸⁹
known to the Singalese, as applied to wild boars, is identical with one
known to them to drive away toothache), not only invokes the sun and moon,

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English.	Veddah.	Singhalese.	Remarks.	
Clouds	Gal pēriya	Walakula	"Gal" is a stone in Singhalese. In Tamil "kāl peria" would signify large stone or rock.	192 197
Thunder	Dewēōla andapi	Hema	"Dewēōla" (Singh.), a spirit, a demon, a god; "andapi" (Singh.), has cried out.	[321]
Lightning	Gina wetanu	Widulliya	"Gini wetanu" (Singh.), fallen fire.	
The sky The earth Water	Pombāna Bimi Diya	Ahase Bima Diya	This is also used for rain, for which the Batticaloa Veddahs use "wacha" corruption of "wasa" (Singh.), rain.	
Heat Cold	Ginna Khna	Grisma Sitale	"Gini" (Singh.), fire. I find in "Notes on the Languages of Various Tribes in the Valley of Assam" by Mr. Robinson, inspector of schools in Assam, published in the Bengal Asiatic Society's Journals, the word "yen" for cold, in the Khamti, Laca, and Siamese; and "aiyang" in the Khari Naga languages.	
Man Woman Child	Minna Mehli Petji Kekula Bilinda Witara	Miniha Goni Lamaya	"Mehmi" (Singh.), an old woman. "Petji", corruption of "pencha" (Singh.), a child; "kakula" (Singh.), a bud; "bilinda" (Singh.), young—a child; and "witara", a bud; are applied only to the child-spirits—Bilindoo-yak-koo; has been explained before.	
Boy	Ammi	Kollā	In the "Notes" before referred to, I find "amie" in the Miri, Abor, and Khari-naga languages, for man.	
Girl Father Mother	Petti Appa Amma	Kali Appa Amma	"Petti" for "penchi" (Singh.), girl. My father, "appa latto"; my mother, "amma latto"; "latto", particle of possession.	192 197 60
Husband	Hoora	Swamaya	"Hoora" is the Singh. term for that male cousin who is the proper match for a Singhalese girl, viz. her father's sister's, or mother's brother's son. It is traditional that some Veddahs used this term "cousin" when addressing or speaking of the Kandyan kings.	
Wife	Nehna	Stri	"Nehna" is the Singhalese term for the corresponding female cousin.	192 197
Head Eye Nose Hair	Iya, echa Eyyi, eche Naya Kecha kola	Iya Ehha Naha Iya kaya	"Echa" for "iya", the head; "kola" (Singh.), leaves.	
Body	Dopati	Enga	"Petti" (Singh.), the side of the body; "bo" (Singh.), great. "Pet" is stomach in the Punjabi language.	